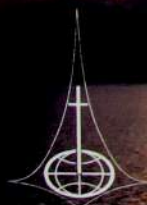


Empowering Communion/Communities

**Report from the LWF Global Consultation
on Education and Training Impact & Strategy**



**The Lutheran World Federation
– A Communion of Churches
Geneva, July 2011**

Empowering Communion / Communities

**Report from the LWF Global
Consultation on Education and
Training Impact and Strategy**



Editor

LWF Department for Mission and Development

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Opening Remarks

**Rev. Dr Musa Panti Filibus, director,
LWF Department for Mission and Development**

I greet you all in the name of God the Father, the Son and the Holy Spirit. The Department for Mission and Development is very happy to have you here with us, to participate in this historic consultation.

The context of the consultation is twofold; it takes place after a long planned evaluation of the international scholarship program and also during the LWF renewal process. This event is an outcome of team efforts within the LWF and the collaborative support of our partners.

Through our mutual review of the international scholarship evaluation report, we noted that 932 scholarships were approved between 2000 and 2010, comprising 1,516 scholars. This enormous outcome indeed goes beyond figures. It is about the difference the LWF is making in the life of member

churches and societies. The scholarships contributed to the broadening of the professional and leadership competence of those persons trained, which in turn brought new experiences and inspirations to their churches.

The evaluation has affirmed tremendous benefits that the churches and communities gained through this program, including its contribution to envisioning gender equity through the increase in the number of female scholars and the integration of the gifts and leadership of women in their churches. It has highlighted opportunities for deepening relationships and incorporating important contextual experiences and insights into theological thinking, mission practice, renewal of worship and liturgy. The report also acknowledged that the evaluation had a limited scope; as such, it could not capture all the impacts of the program.

Our member churches and communities benefiting from the program need to acknowledge and pay attention to the gaps between, and limitations of, human resources development and management as identified by the evaluation report. It is important to note and explore practical and contextual ways through which institutional learning, understanding and experiences brought about by the persons trained can transform churches and their institutions. More efforts need to be exerted to enhance the knowledge and utilization of policies and guidelines in member churches, and to discern their priorities for human resources training and utilization.

Finally, I wish to recognize the knowledge and capacities of the participants of this consultation to deliberate on these and several other issues arising from the evaluation report and to discern strategic directions for the future engagement of the program.

Thank you for the time you have dedicated to take part in the consultation. I also take this opportunity to thank all the consultants, resource persons and our partners who have provided funding for the process.



LWF Global Consultation on Education and Training Impact and Strategy: Background and Purpose

Mr Abebe Yohannes Saketa,
DMD secretary for Human Resources Development

Background

Through its Human Resources Development Program (HRD) the LWF provides scholarships for theological/general and non-theological education, through short and long-term and academic and practice-oriented trainings. In the allocation of scholarships, the program guideline requires that regional, gender and generational balances are maintained. Experiences thus far show that study programs last three to four years and more, although some partners emphasize preferences for shorter study programs.

While the growing need for trained human resources and capacities is evident, a desk review of pending scholarships carried out towards the end of 2008 showed that, out of 816 scholarships allocated from 2004 to 2009, 74 (9.07 percent) had not been implemented within the planned time frame. In terms of funds, the pending scholarships over the reviewed period represented 18.5 percent of the cumulative allocation.

With a view to studying factors causing such delays in implementation and proposing viable options, and more generally, in order to assess overall impacts and to discern strategic directions for the LWF International Scholarship Program, an external evaluation was conducted from 1 January to 31 May 2010.

The evaluation was initiated and planned through mutual consultations with the member churches and partners supporting the program. The plan was presented to the Program Committee for Mission and Development (Agenda - Exhibit 9.3.6) at its meeting in Geneva, Switzerland, from 23 to 24 October 2009 and has been received and discussed. Subsequently, the LWF Council that met in Geneva, Switzerland, from 22–27 October 2009 received the evaluation plan through the report of the Program Committee for Mission and Development (Agenda – Exhibit 13.III.).

Objectives of the evaluation

The evaluation was designed to be much broader in scope than the previous survey, in view of its addressing several aspects of the program ranging from impact assessment (leadership development, institutional sustainability, quality of programmatic engagements, etc.) to identifying strategic directions and programmatic options for the future.

The major areas of appraisal, as outlined by the lead consultant on the basis of the terms of reference and subsequent discussions made with the LWF-DMD team, were the following:

- the program's planning processes (objectives, strategies, priority setting) and monitoring instruments (progress and financial reports, etc.);
- procedures, activities and implementation tools, endorsement of scholarship applications in the churches, including gender balance and youth participation;
- organizational and budgetary issues of the program and its contribution to the institutional development of the churches and towards strengthening their role in civil society;
- the program's strategic links with other capacity development components of LWF departments and interrelation with the Comprehensive Capacity Development (CCD) program;
- concrete effects and changes brought about by the program;
- comparison of the program with similar human resource development programs undertaken by other church organizations (World Council of Churches, Evangelical Lutheran Church in America, Church of Sweden), focusing on means of coordination;
- strategic directions and options for future capacity and human resources development program.

Process of the evaluation

In order to maximize the outcome of the assessment, seven consultants and four resource persons were engaged at different levels. One lead consultant was responsible for the overall process, six Local consultants or experts conducted case studies in selected churches and regions of the LWF.

Owing to the limitation of resources, the evaluation could not cover all the countries and churches where the program was implemented. A random selection had to be made, considering also the quantity of scholarships implemented during the period of the evaluation (mainly 2000–2008), the diversity of the study programs (theological and non-theological) and sub-regional settings, among other factors.

Diverse mechanisms and strategies were devised to expand the breadth of the assessment to all LWF member churches and partners. For the specific case studies, nevertheless, the following countries and churches were visited by the consultants:

- Africa: Tanzania (lead consultant), Zimbabwe and Cameroun (2 local consultants);
- Asia: India (lead consultant), Indonesia and Papua New Guinea (3 local consultants);
- Latin America: Brazil (lead consultant), El Salvador (local consultant);
- Europe: Estonia (lead consultant).

The lead consultant was responsible for designing the evaluation tools, orienting the local consultants, compiling and analyzing the overall findings and presenting the final report to the LWF.

The LWF member churches took visible ownership of the mutual undertaking through:

- recommending or seconding local consultants and resource persons who were willing and committed to carrying out the assessments in the countries identified for the case studies;
- organizing meeting points and providing spaces and logistical arrangements as deemed necessary for the various components of the case studies;

- responding to the evaluation questionnaires and seeing to it that the informants within their respective constituencies made themselves available for pertinent interviews and/or group reflections;
- supporting the consultants and resource persons through available means and also praying that the process brought about not only mutually gratifying results concerning past and present undertakings, but also more sustainable strategic directions for the future.

The evaluation commenced at the beginning of January 2010 and it was concluded at the end of May 2010.

Outcome of the evaluation and feedback

On 17 May 2010, shortly after the draft final report was received, the lead consultant for the evaluation was invited for a debriefing at the LWF Secretariat in which DMD staff and representatives of other departments and offices participated. The following observations and questions came out of the debriefing discussions, to be pondered while discerning further strategic directions for the LWF human resources (capacity) development program.

Observations from the debriefing

Two main observations emerged from the debriefing. First, given that there are several other partners and agencies engaged in supporting the churches through human resources (capacity) development, the LWF needs to look into ways through which better links and synergy could be developed. Second, the theological training program has enhanced diversities of professional skills. Hence, more efforts need to be made to encourage the churches to be engaged in critical theological reflections by making efficient use of the acquired skills.

Questions from the debriefing:

- What does the communion need in terms of human resources (capacity) development?
- What is the distinctive role to be played by the LWF International Scholarship Program in the churches?
- What role do the partners and related agencies play in the follow-up of the evaluation as well as in the process of strategic considerations?
- How does the follow-up of the evaluation relate to the current assessments and processes within the LWF Secretariat?
- In what ways can the churches be more engaged in the strategic discussions within their respective contexts, with a view to enriching participations during the global consultation on education and training?
- How might some of the broader issues of human resources (capacity) development arising from the evaluation become part of the communion agenda?

Based on the draft final report and the debriefing, the LWF Project Committee that met in Geneva, Switzerland, from 18 to 20 May 2010 was briefed on major aspects of the outcome. The final report was received on 30 May 2010. Acceptance of the final report was subsequently communicated to the lead consultant.

Owing to the fact that no further meeting of the outgoing Program Committee for Mission and Development was to be held after the conclusion of the evaluation (before the Eleventh Assembly), and the outgoing Council that was to have its last shorter meeting in conjunction with the Assembly had not foreseen space for receiving the evaluation report:

- the LWF general secretary issued a memorandum on 14 July 2010, giving directives to DMD to seek formal reception of the report and pursue its follow-up through the Cabinet meeting in October 2010;

- the general secretary-elect and Cabinet, by copy of the memorandum, were requested to discern and facilitate feasible steps for the reception and follow-up of the report.

Purpose of the global consultation

The purpose of the global consultation is twofold: (1) to provide a unique learning space for the representatives of the various stakeholders of the program through reflection on the overall findings, recommendations and strategic directions arising from the evaluation. (2) to enable the churches, the LWF and partners to jointly identify and systematize the most crucial priority areas for the program, with a view to making it more able to respond to the strategic human resources (capacity) development needs of the churches for the period following the LWF Eleventh Assembly.

As part of its core task, the consultation will seek to achieve the following:

- review the various dimensions of the relevance and impact of the program, on the basis of the evaluation report;
- analyze the strategic implications of the recommendations and directions arising from the evaluation;
- broadly reflect on areas of mutual learning, including (a) the strategic role of education and training for communion building and mutual accompaniment in the LWF; and (b) synergy and links among the various actors in human resources (capacity) development within the LWF Communion;
- identify crucial priority areas and distinctive role or profile of the HRD program, complementary role of the CCD and programmatic links with the partners and agencies;
- prioritize and systematize an action plan for following up the recommendations from the evaluation and the global consultation.

Concluding remarks

Finally, I would like to take this opportunity to express my sincere appreciation for the diligence and commitment demonstrated by the lead consultant and the local consultants, for the insights and encouragements provided by the advisors, for the confidence and openness of the churches, institutions, communities and the program stakeholders and for the multidimensional supports of the partners; without their support the evaluation process couldn't have attained such a level of success.

My special thanks also go to the LWF general secretary, deputy general secretary, heads of departments and offices, the scholarship committee members and the DMD team, for all the collaborative efforts that accompanied the evaluation process.

I strongly hope and believe that this consultation will work with vigor and enthusiasm to discuss the findings and recommendations from the evaluation and to rearticulate feasible strategic directions for the LWF Human Resources and Capacity Development Program.



Address by the Incoming General Secretary of the LWF

Rev. Martin Junge

On behalf of The Lutheran World Federation, I would like to greet all of you. This consultation has a broad representation from all regions of the LWF and its diverse networks, and it will have an important contribution to make in assessing the impact of our mutual accompaniments particularly through education and training and in discerning strategic directions for the future.

Prior to highlighting some critical issues in relation to the LWF International Scholarship Program Evaluation report, let me share with you some reflections on the theme of the LWF Eleventh Assembly: "Give us today our daily bread."

The Assembly learned about different hungers that are felt throughout the world today. It gained deeper understanding that the bread can be only “our” bread, since God has given it to all together.

During the Assembly, the members deliberated together on areas of mutual engagement for the future, with special emphasis on the next steps towards 2017 with the next Assembly and the 500th anniversary of the Lutheran Reformation.

It was clearly affirmed that the LWF Communion is not retreating from the world but it is rather engaging actively in it. This learning, deliberation and affirmation, nevertheless compels us to pose some crucial questions as to where the focus of the LWF Communion lies and how priorities are set.

The LWF Secretariat is currently in a planning process that leads from intense listening to the Assembly to a focused strategy adopted by the Council after a broad consultation process.

This consultation is part of the wider process, and therefore, it should highlight how human resources and capacity development can be more clearly seen as an integral part of the overall work of the Communion Office and of member churches.

It is in such a context that I would like to raise a few questions or points in connection with the scholarship program evaluation report, for your reflections and discussions.

- Synergies: How can the instrument of the LWF human resources and capacity development be better used together with similar instruments of the organization? Synergies should not just be limited to the Communion Office but should also include a wider systemic view of the Lutheran Communion and its resources and “knowledges.”

- Polycentric: The LWF does not have one center; it has many. How is that reflected in the setup of human resources and capacity development programs?
- Trans-contextual: How are we able to get to joint learning across the different contexts of the communion?
- Biblical theology: Given that the interpretation of scripture is central to some of the current controversies, how might this field acquire adequate priority in the churches?

In conclusion, I wish to emphasize that the outcome of the evaluation and the deliberations of the consultation should enable the LWF human resources and capacity development program to broaden its outlook beyond the LWF, serving God and the neighbor and becoming a strong participant in the world and its struggles.



Enhancing Communion Building through Education and Training

Message from the LWF Global Consultation on Education and Training Impact and Strategy

Preamble

In 2005 The Lutheran World Federation (LWF) initiated a renewal process that was envisioned to lead the communion “to a more strongly church-based witness and service in the world today.”¹ Human resources and capacity development, which encompasses institutional and human

¹ LWF Renewal Committee Report 2009, p. 4

dimensions as integral components, plays an essential role in supporting the churches' multifaceted endeavors toward the realization of such a vision.

It is against this background that the International Scholarship Program of the LWF Department for Mission and Development, with the approval of the Council of the LWF, commissioned an external evaluation, conducted from January to May 2010. A comprehensive report of the evaluation, including recommendations and proposed strategic directions, was submitted to the LWF and shared with participants of a global consultation, which took place from 5 to 8 October 2010 in Montreux, Switzerland, under the theme "Enhancing Communion Building through Education and Training."

The participants included church leaders, theological educators, professionals in diakonia and development, representatives of women and youth ministries, and partners and representatives of ecumenical networks from all LWF regions. This diversity immensely enriched the discussions, reflections and recommendations that resulted from the consultation.

Program and content of the consultation

At the consultation, the evaluation's lead consultant presented a summary of the research findings, which offered a basis for deliberating various aspects of the submitted report, and identified several organizational and programmatic issues, priorities and directions for consideration by the LWF Communion.

The LWF acting general secretary's address and the rich variety of presentations stimulated lively discussions and insights.

The morning and evening worship programs inspired fellowship, prayer and reflections on various aspects of spiritual life and vocation.

Outcome of the consultation

The evaluation affirmed that the LWF scholarship program has benefited many churches since its inception, with a high number of persons being trained and returning to their home churches and communities. Significant impact registered through the evaluation includes: gender equity in training, enhancement of professional capacities for service in church and society, and improved quality in institutional performance.

The evaluation also noted some areas in the program that need improvement, including: enhancing the strategic orientation of the program, updating the program guidelines along with its objectives, strengthening the links between the program and similar initiatives within the LWF Secretariat and the wider communion, and managing program follow-up at various levels of implementation.

The consultation emphasized the importance of enhancing human resources management and development as integral components. It also identified critical issues and strategic areas for future human resources and capacity development. The consultation agreed that in particular the LWF should:

- formulate an integrated human resources and capacity development policy for consideration by the member churches of the communion;
- assist member churches in developing their institutional capacity in order to improve the management and delivery of the HRD program;
- encourage member churches to enhance the interrelation between individual training and the strategic needs of the wider communion and its members;
- assist member churches in strengthening human resources development and management policies that improve overall transparency, mutual accountability, communication, networking, the provision of information and the operation of scholarship committees;

- promote institutional learning by encouraging the integration of programs for returning scholars and the sharing of learning within the church;
- promote and facilitate global trans-contextual learning across all LWF's regions and the development of sensitivity to contextual differences while affirming the basic tenets of our Lutheran identity.

The consultation requests that the LWF Secretariat follow up on these recommendations and how best to implement them.



Devotions

Praying Together

Rev. Dr Elaine Neuenfeldt, LWF Women in Church and Society desk

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.

Song:

Holy, holy, holy.

My heart, my heart adores you!

My heart knows how to say to you:

You are holy, Lord!

Santo, santo, santo.
Mi corazón te adora!
Mi corazón te sabe decir:
Santo eres, Señor!

Reading: 2 Corinthians 3:1– 5

Reflection: based on WCRC material:

“Starting with the cornerstone²,” Jorgelina Lozada

Song:

*Magnificat, magnificat, magnificat anima mea Dominum.
Magnificat, magnificat, magnificat anima mea.*

Psalm 33

¹ Sing joyfully to the LORD, you righteous;
it is fitting for the upright to praise him.

² **Praise the LORD with the harp;
make music to him on the ten-stringed lyre.**

³ Sing to him a new song;
play skillfully, and shout for joy.

⁴ **For the word of the LORD is right and true;
he is faithful in all he does.**

⁵ The LORD loves righteousness and justice;
the earth is full of his unfailing love.

² See: http://wcrch.ch/sites/default/files/9.Evangelical_0.pdf

Prayer:

God of Wisdom, you alone know each heart: our fears, joys hopes, desires, and dreams. Flood the chambers of our hearts this day with new understanding of your creation. Grant us a vision of what we can be as instruments of your renewing presence, so that we might go forth radiating love. Amen.

Lord's Prayer: in our own language

Blessing

May the wisdom of God be written upon your heart.

May the knowledge of god be quick upon your lips.

May the memory of God be sealed upon your spirit.

And may God lead you in the light of truth.

NB: Prayer and blessing taken from: Jean Martensen, (ed.), *Sing out new visions: Prayers, poems and reflections by women*, (Minneapolis: Fortress, 1998).

Love Overcomes Fear

Mr Stig Lundberg, Church of Sweden

An evening devotion with reflections on “fear.”

The Bible text chosen for these reflections is 1 John 4: 16–19

“Fear”:

- A. We have all experienced fear in one way or another and we have ourselves sometimes even been driven to certain actions by fear. In many cultures the way to make children behave is to create fear in them instead of confidence and love.
- B. Fear is destructive. Even fear for the unknown is not good for a sound basis in decision-making. We can list a number of situations around the globe both historically as well as currently where fear for “the other” is one of the most important factors in a situation where violence is escalating. The ongoing global terror threat is of course the most common example.
- C. The Bible text tells us that fear can only be overcome by love. The more we know about each other the better. Knowledge and education is a source to overcome fear. Living ourselves by and in the grace of God, understanding our own situation, is a sound basis for a life directed by love and not by fear.

Closing by a word and prayer by Mahatma Gandhi, in which he urges us to see ourselves as travelers on the same train where we emphasize our similarities and rather than our differences.

A Living Stone (meditation)

Rev. Dr Eva-Sibylle Vogel-Mfato,
LWF area secretary for Europe

Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and like living stones, let yourselves be built into a spiritual house (1 Pet 2:4–5a).

This past Sunday, I took part in a church service in Geneva, where the community introduced a new female pastor and a new treasurer, on a voluntary basis. It was a nice ceremony, with words of thanks to the outgoing treasurer, a hearty welcome to the new treasurer and pastor, and some anecdotes told about the community and the rewarding and sometimes challenging services in their midst.

During the worship, each person received two small bricks. And we were invited, when we would leave the church, to use one brick to jointly construct something on a table prepared for that purpose at the exit. So finally, we would gather there, with our small bricks in our hands, looking at the start of the building and discussing what we wanted to construct and what skills, talents, interests and ideas we would need to move our project further, to build up the community.

The other brick we were invited to take home, as a lasting symbol to think about ourselves: what is it that I can bring to the Christian community? As a living stone for Christ's spiritual house!

One issue became clear in this little exercise: the spiritual house cannot be constructed by an individual alone. It is a joint enterprise, a communal effort. All are needed; all have something important to contribute, living stones each of us.

And when I look back at my own life, I see how many people there were who made an impact on my development and without whom I would never have become a pastor or ultimately a co-worker in the ecumenical movement and in the Lutheran Communion. Coming from a rather secular family background, such living stones on my own spiritual up-bringing were: to name first, the deacon of my parish, a celibate sister who looked after the sick and needy in the parish, who also held the Sunday school classes for us village children in the church; my mother who, when I was a youngster, supported me in applying for a year away as a foreign exchange student in the United States, where I lived with a host family who were active church-goers; and the pastors of their Presbyterian church, who invited me to become an affiliate member so that I would have a home in their congregation while I was far away from home. The roots of my interest in Christian values were laid, and I decided to study theology. But finally, if it had not been for the African and Asian co-students at the half year community of studies at Bossey, who invited me into their prayer meetings over difficult concerns, I may not have learned about spirituality, and I may have become a social worker, rather than a pastor.

So, also in our own personal biographies, we depend on those living stones to build up faith, and to root each other in Christ and God's spirit, and to empower one another to fellowship and service. Maybe, as you hear about my journey and the impact of so many people on my way, you will think of your own biography and reflect on those who were the living stones on your path, and in the construction of your life in service.

Let us keep this in mind, as we consult and work together on enhancing human resources and comprehensive capacity development for our churches and our Lutheran Communion.

The Message of the Cross

**Ms Ivette Alexandra Nossa Pérez,
Evangelical Lutheran Church of Colombia**

We decided to make the devotional prayer along with the Latin American attendants from Costa Rica, Argentina, Brazil and Colombia.

For this purpose we decided to focus on the message of the cross.

First, according to a reading taken from the gospel about the cross, every participant was encouraged to speak a few words about what the cross meant for them. We had a small Latin American cross painted with many figures and colors and asked everyone to take it into their hands and after looking at it for a moment express their feelings or thoughts.

The following are some of the impressions we heard that morning:

For some the cross represented the bread of life, trust, hope, love, colors, diversity, happiness, joy, irony, suffering, life and other impressions.

We reflected about the fact that the cross has many meanings for each of us, according to our context, and the way we understand the suffering of Christ on the cross of death that brought us life at the same time.

We could see that we are the products of many different experiences. The cross invites us to include everyone from all over the world regardless of differences, into the community of the only God, our Father.

We had a prayer and the benediction and at last sang “La Paz del Señor.

Living Out Our Baptismal Calling

Ms Tammy Jackson,

Evangelical Lutheran Church in America

Our status as baptized Christians is not intended to be static. We are called to be active in the world, serving as God's emissaries to one another. We are all partners in the ministry of the church. God's mission is carried out through a priesthood of all believers (1 Pet 2:5) as God inspires, empowers, and blesses the work of the church in its many manifestations, both organizationally and individually. God's mission is the "center" of all that we do and we share in it together. It all began with our baptism: Let us welcome the newly baptized into the household of God, the priesthood of all believers. "We welcome you into the body of Christ and into the mission we share: join us in giving thanks and praise to God and bearing God's creative and redeeming word to all the world."³

How many of you remember when you were baptized? Were you old enough to remember the occasion?

During his career in Wittenberg, Martin Luther spent much time thinking about baptism. He remained intrigued throughout his life by the mystery of the sacrament. He wrote in his *Large Catechism*, "In baptism, therefore, every Christian has enough to study and practice all his or her life. Christians always have enough to do to believe firmly what baptism promises and brings victory over death and the devil, forgiveness of sin, God's grace, the entire Christ, and the Holy Spirit with his gifts. In short, the blessings of baptism are so boundless that if our timid nature considers them, it may well doubt whether they could all be true."⁴

³ From: Evangelical Lutheran Church in America, *Evangelical Lutheran Worship*, "Holy Baptism," (Minneapolis: Augsburg Fortress, 2006) 231.

⁴ Robert Kolb, Timothy Wengert, (eds), *Book of Concord*, (Minneapolis: Augsburg Fortress, 2000) 461.

In these few words the reformer affirmed the power of baptism and offered reasons for thoughtfully and intentionally remembering our baptisms. According to Luther, nothing less is given in baptism than holiness. In baptism, nothing less is given than transforming forgiveness and a foundation for a new life, a new start for every new day. In baptism, nothing less is given than God—not part of God but full God, our Creator, Redeemer, and Sanctifier, who connects with us in person in a way that makes our life Spirit-filled and, thus, spiritual. In baptism, nothing less is given than the promise of a spiritually meaningful and conscious life rooted in God in this world and beyond. According to Luther, “No greater jewel, therefore, can adorn our body and soul than baptism, for through it we become completely holy and blessed, which no other kind of life and no work on earth can acquire.”⁵

To Luther, baptism was a matter of intimacy with God and finding oneself in that relationship; at the same time, it never remained solely a private matter. Quite the contrary, as a spiritually transformative event, baptism for Luther promised changes in the lives lived with others as well. Baptism for Luther was a beginning of spiritual—or Spirit-filled—life and, as such, it was something quite incredible.

In a nutshell, Luther’s vision of spirituality revolved around how God the Spirit comes to us, lives in us, and guides us and how we can invite the Spirit’s presence into our lives, seeking to better appreciate it and become instruments of the Spirit in this life.

With Luther as our guide, we can seek the meaning of baptism for us personally, to find ways to experience and live out the meaning of this symbol of God’s presence in our lives.

⁵ *Ibid.*, 462.

We are called to be co-workers in God's mission, active participants living out our vocation in our individual contexts. This is our baptismal calling.

Our vocation is shaped by location. We have been differently placed in the world to live out our vocation. We are all invited to live out our baptismal calling and participate in God's mission from where we are.

We are also called to be witnesses to the light, so that all may know that the one who was, is and to be. Marked with the cross of Christ forever, we are claimed, gathered and sent (an active word) for the sake of the world. That is God's intent... to send us out. There's no standing on the sidelines allowed.

How do you live out your baptismal calling? How do you witness to the light? How can we as members of the body of Christ express our witness so that all might believe and have hope?

We should stand before each other, with one another and for the other.

We are a local expression of God's love for all people. God is in love with us (this I know) and we are called to play forward that love with all whom we encounter. It's our baptismal heritage.

God is up to a lot through us and for that I am grateful. Just as John was called to bear witness, we are called.

Let us actively wait and make some things happen in the meantime.

[Let us share the peace of the Lord with one another.]

Agents of Change

**Rev. Dr Tapio Leskinen,
Finnish Evangelical Lutheran Mission**

Not yet—but when, then? How long time we have to wait? Are there any real signs of change, hope, transformation? Agents of change needed, how about us?

The heavy burdens of humanity have not been removed: hunger, violence, war, suffering, weakening social services, too many things still missing. Why? Last week Finnish newspapers reported that in one and a half years, 4,000 people in the paper industry will have lost their jobs. Producing cellulose in Brazil and Uruguay, and probably in Asia, is 50 percent cheaper, thanks to cheap labor, a lack of respect for workers' rights, and the eucalyptus. Who benefits? Whose life changes when these global developments take place?

I would like to share three stories, of a pastor, of a bishop and of a returning missionary—and ask, can these people bring the expected changes in the church, in society, in a global setting?

The pastor was elected with great enthusiasm, with new ideas, to lead his new congregation. Soon things changed, the conservative opposition raised a legal case against him. A good start was paralyzed by internal fighting between Christian brothers and sisters.

The new bishop of the Helsinki diocese, Pastor Irja Askola, the first female bishop in Finland, is quite charismatic, down to earth, calls for change and speaks about exclusion, the widening gap between rich and poor, and guaranteeing social services to all in our modern competitive society. She sums up: the church is for mercy / compassion, trust, justice

and respect. But the conservatives see her as deviating from the biblical truth, and have already sharpened their axes. Is change being hampered by internal disputes?

Dr Kati Kemppainen, after years spent in Tanzania, recently doing HIV and AIDS work, came home with a strong message: the behavior and values of people have to change. Information as such cannot change behavior. We need transformation that affects deep cultural ground waters. We need people who are ready for new radical options. We need people who are willing to change the culture.

A Finnish philosopher says: the most important thing in life is to act for others. It is difficult, because of ethical uncertainty; good works as such are against human nature. The only way is to have an independent yardstick of human qualities, such as values.

The European Union's value survey on the welfare work of religious communities in 12 countries says: "The most important task of religious community is compassion coming from the spirituality. This value supports other values, like justice. Uniqueness in religious communities is religiosity, which is lacking from other providers of welfare services, the municipality or the third sector."

Religion, spiritual searching, has come back. Values are at stake. Could the change that we want be built on these kinds of ideas?

Not yet but things are changing slowly. We have to fight to be part of the solution, not part of the problem. Fights are there to be fought, but certainly something new is coming; there is hope. Let us pray for change, for all agents of change. Let us ask for God's mercy on us, so that our eyes will be opened for the new to come.



Outcome of Discussions on the Evaluation Report

Outcome Document 1

Summary of group and plenary discussions

Questions for group work on the recommendations from the evaluation report

1. What roles should the communion play to enhance human resources/ capacity development?
2. What are the most crucial recommendations?
3. What actions and interventions are needed?
4. What roles should the different actors in the communion play in the implementation process?

1. Role of the Lutheran communion in human resources and capacity development

- Human resources and capacity development is crucial for the churches themselves (internal needs) and to strengthen their role in society (external). This balance between internal and external is different from country to country.
- Cooperation with other staff working with the same church.
- Coordination within the communion of institutional development processes in the member churches (that include HRD) in order to avoid fragmentation and loss of energy.
- Map scholarship programs and create a coordination point (possibly by the Communion Office). Promote peer reviews.
- Create better communication on this issue (not only on LWF but representing the whole communion).
- Work out main guiding principles for churches.
- Promote institutional learning.
- Define, support, establish system for follow-up of experiences and training benefits of scholars.
- Each church develops HRD plan in relation to its strategic objectives and clear planning, monitoring and evaluation (PME) systems.
- Feedback to LWF, communicate to full communion.
- Good-practice sharing.

Why is the communion involved in HRD?

- HR/CD is critical for the mission of the church, for their role in society, in diakonia.
- What is meant by the term Lutheran Communion? (office, 145 members?).
- Providing mutual support, allowing both giving and receiving.
- Make use of the potential of all believers in the communion.
- Use all skills and talents available in the communion.

- Policies and strategies should be developed for all levels to enhance better management.

2. Most crucial recommendations

1. Formulation of a communion-wide policy for Capacity Development and HRD through
 - a consultative process of all stakeholders and
 - appointment of a representative taskforce.
2. Screening criterion ensuring the relevance of training requests to the strategic needs of the churches.
 - through HRD policies and priorities
 - through strategic leadership seminars
 - through an endorsement process which sees church needs coming first.
3. Member church responsibilities (including placement of trainees in the church structure and reporting back on this process) need to be clearer.
 - Set as a precondition.
4. Improve information policy and overall communication:
 - diversify sources of information;
 - ensure broader reception of information in member churches;
 - improve and broaden the functioning of scholarship committees;
 - enhance networks it supported platforms;
 - develop programs for member churches to assist in reorientation of returning scholars and newly qualified personnel, and facilitate the transfer of learning to the church;
 - promote North-South and East-West trans-contextual learning.
5. Enhance synergy of the two programs (HRD and CCD) through the needed organizational changes. Steps and aspects are elaborated in the outcome document 2, Topic 3.

3. Actions and interventions

- Facilitate exchange of ideas, experiences and systems among member churches to enhance mutual enrichment.
- Enhance participation and inclusiveness—language is still an obstacle to full participation.
- Support churches that lack capacity to develop strategic plans.
- Promote good connections between institutions and the HRD programs.

4. Roles of different actors in the communion in the implementation process

- Engaging member churches and their institutions through establishing regional networks (e.g. for theological education);
- Making constant consultative process with member churches the core role of the Communion Office while actual implementation may be polycentric;
- Reconfiguring the LWF Scholarship Committee to enhance transparency and allow a broader mandate. This applies to all scholarship committees in member churches.

Participation

- Being both givers and receivers.
- Identifying clear channels of communication, all parties should be pro-active.
- Is there a platform where all information is available and accessible to all?
- The LWF Communion Office-coordination, enabling.
- Related organizations.



- Member churches.
- Students.
- Host institutions.
- Supporting partners.
- Families.

5. Plenary discussions

- How can we improve our connectivity? How do we recognize the communality of our respective missions?
- What do we do with our learning? Much of it remains individual. We have to move to learning together. Individual capacity becomes part of the institutional capacity.
- Giving and receiving; examples:
 - Where does Church Development Service (EED) receive in this ministry?
 - Learning takes normally place on other levels (e.g. in dialogues between the institutions).
 - In the North, there may generally speaking be little “receiving.”

- The communion office should facilitate enhancement of receiving.
- This simplifies a complex process. It is not obvious who gives and who receives.
- There is exchange.
- Certain practices are not recognized as equal.
- As a funding church, one may question: what do I pay to be challenged on my theological prerogatives?
- The capacity of trained people in the South to train people in the North is hugely underestimated.
- Educational concepts and practices developed in the South are not recognized and therefore underutilized by training institutions in the North ('arrogance').
- There may be more recognition that there are contextual truths (not one single truth), which may imply that there is gradually more interest to be open to interesting concepts from the South.
- Dominance of a few academic traditions, an imbalance that affects the mutual learning.
- There is still mainly a one-way stream in this program. Institutions in the North have difficulty in receiving. Professional exchange programs for (e.g., Swedish) theologians are underdeveloped. We have difficulty opening up our church to this learning.
- Faculty used the DOV [Decade to Overcome Violence] document in Arabic as syllabus. It was a missed opportunity to link further documents to this process.
- The Lutheran Communion still provides many underutilized opportunities.
- Many organizations in the North lack the specific capacity to follow up, implement, or reproduce recognized and useful best practices.

Outcome Document 2

Insights from mutual learning and reflection

Questions for group work on mutual learning

1. What ideas or concerns do you have for enhancing *learning* in the church and in training institutions?
2. What do you see as the potential for, and synergy between, the Human Resources Development and Comprehensive Capacity Development programs?
3. Propose important aspects to be covered in the proposed communion (-wide) policy for human resources and capacity development programs.

Topic 1: Learning

- Promote practical training (application) in the curriculum.
- Organize platforms to learn together.
- Tensions or conflicts occur between training institutions and churches and hamper healthy developments; a solution can be found by strengthening networks between theological training institutions.
- Centralized approach shifting in selected areas to regional responsibilities.
- Create a platform for alumni (association?)
- Encourage a constant review of curricula to utilize new resources as developed in the communion and the ecumenical movement.
- LWF accreditation of training institutions (as quality assurance measure).
- Enhance flow of information between the member churches, again strengthen and utilize regional expression.

- South-South exchange. Learning from the field or on the job to capitalize on experiences and have it incorporated within the scholarships program.
- Short term study visits incorporating exposure and shadowing of professionals at work in their context so that they get a firsthand experience of the contextual realities that incorporate sessions for reflection.
- In terms of finances and other resources, such short term exposure study experiences can reduce the strain on funds.
- Theological institutions can have a visiting scholar who shares his knowledge but also learns from the context and experiences of the church that is hosting the individual. The exposure to different realities can open up the perspectives and thinking of those involved. This requires a significant adjustment of attitudes of the participants. This can also be applied to other institutional contexts.
- The churches should identify what they can share and what can be learned one from the other. Try and develop an informational data base that puts forward the various resources of the members. The facilitation of timely and efficient sharing of information can be a useful catalyst for strengthening the sharing of resources, financial and otherwise, such as knowledge and ideas.
- Use of social media, such as Facebook, as a channel of communication.
- Ensuring the ownership of the programs and information within the wider members of the community, i.e. youth and women, so that communication is not limited to or monopolized by the leadership. The inclusivity of communication can help to enhance ownership.
- Networking of the institutions of the churches intra-regionally and inter-regionally would help enhance the learning capacity of the members within the communion.

Topic 2: Synergy HRD and CCD

- If a member church faces difficulty in the management and utilization of its resources enhanced through the HRD program, the CCD program should consider accompanying the church (for policy, institutional capacity, other constraints).
- The planned strategic leadership seminars (in 2011 in two sub-regions) can also address these concerns.
- Could LWF scholarship committee be extended to cover broader CCD concerns?
- This applies to scholarship committees in member churches as well
- The goals of the different programs have to go together and the tools have employed in that regard.
- If during a CCD process human resource needs are identified, this should become a priority for the HR funds that are thus identified.
- With partners, the polycentric nature of the communion referred to by the LWF General Secretariat. If the invitation of inclusion and sharing of information among different partners is strengthened, this would enable and strengthen the capacity of the communion as a whole.
- Developing cooperative networks where we can achieve a multiplication effect in one learning process from a country to accompany the learning process in another country or region.
- We can identify more partners within the communion by bringing together the various networks which are already active within the regions or countries.

Topic 3: Aspects for the policy

- Strengthen both Lutheran identity and our ecumenical commitment (to be Lutheran is to be ecumenical). Address needs for this on grassroots level also.
- Respond to the positive challenge of the post-secular society: see this in a context of holistic mission and ensure that our actions enhance our faith or religious understanding.
- Ensure that our dialogues and new concepts as emerging in our Lutheran and ecumenical discussions are taken in and introduced in the training institutions.
- Ensure ownership of this policy by the member churches as a whole (not only in one office), utilize for this also the regional expressions.
- The policy should include a clear and elaborated communication and information procedure.
- The policy should emphasize the multi-actor reality in both North and South.
- Mapping is needed to better identify the available resources for the respective sectors (theological education, diakonia, development training, CD trainers) in South and North. Such information should be made available on the Web.
- Policy should promote a comprehensive understanding of theological education to include training on diakonia, management, leadership and planning.
- Competence for holistic mission should be in all parts of the communion for the sake of transformative churches.
- Therefore, it has to be linked to the renewal of the LWF and find focus.
- A more coordinated approach (ACT Alliance for capacity development of churches also with partners) is needed.
- The policy should include headings such as theological training, coordination of HRD and CD plans, stating values by promoting

the idea of an inclusive communion (e.g. encourage to look at gender and youth), take into consideration process issues and capacity needs as well as define synergy with partners.

- Evaluation should consider the ongoing changes from the bottom up.
- In some churches it is not clear whether there is a scholarship committee. The policy should encourage that, when churches are deciding on scholarships and HRD, this should be done within the overall HR needs of the churches. Governance and infrastructure for decision-makings should be part of the policy.
- Look at whether churches are learning organizations.
- Make processes participatory, ottom-up, so that the churches themselves own the process and contents, as well as the involvement in the implementation of the programs.
- Develop models or modules for testing and developing implementation.
- Incorporate methods for learning from best practices in different regions and previous processes and already existing models.
- Network.
- Help the member churches to open up their various program areas to incorporate and include all aspects of the communion-wide policies for CCDP and HRD.
- Is policy a sufficient term to capture what we are trying to develop? Would it not be better to express what we are trying to do as a “common framework” or “agreed terms of reference” that can guide the CCDP and the HRD?
- Is it possible for us to develop a “communion-wide” policy? What is meant by policy? Are we trying to produce quality assurance or other standardizations?
- What should be the main objective of this communion-wide policy? The answer is to “enhance learning.” Is it, defining the objective, answering what is the vision of this communion-wide policy? This would require a much more in-depth engagement with the question.

Topic 3: Aspects for the policy (plenary discussion)

- Structure of receiving these ideas, sober down our expectations, include regional approach.
- Interdisciplinary approach.
- Understanding of leadership, authority, humbleness, our values.
- Bottom and up. Who is where?
- Participation, mainly to enhance ownership.
- “Leader does the right thing and a manager does the thing right.”
- If governance does not include certain sectors or segments, how can these interests be recognized?
- This boils down to leadership models, to ‘humiliate’ yourself, to come down to where the people are.
- Servant leadership; should LWF promote that model?
- Is the policy (legal) language effective, or should we focus on what we want to achieve together?
- Maybe framework or principles. Not a one-size-fits-all;
- LWF cannot legislate for the churches, but can come with frame and theological basis.
- There are very diverse backgrounds.
- Churches want to be asked or consulted but need communion office to lead the process and come with concrete proposals.
- Confusion about “communion-wide policy” (see above).
- What does it mean to follow up and implement issues agreed in the communion? (autonomy, resources).



Panel on Human Resources (Capacity) Development

On Theological Education

Rev. Dr Monica Jyotsna Melanchthon

Some preliminary comments

First, the distinctions between capacity development, leadership development and theological education are not very clear to me. I guess that there are differences, and yet I believe the linkages and the overlaps between the three within the context of the church are far more important than the distinctions. Theological training is also part of leadership development and capacity-building. Hence, I would like to begin by stressing that equipping all members of the Lutheran Communion with some theological

training and helping them establish a theological base for their vocations and careers will make their involvement in church and society meaningful. In fact, I would assume that theology or a theological dimension needs to be at the basis of all leadership development and capacity development.

Second, it would be wrong to imply that accredited schools of theology are the only vehicles of ministerial education, or that ministry itself can be confined to the traditional roles and functions of “professional” and ordained clergy. A comprehensive study of theological education would include an examination of Bible schools, of training schools for missionaries and other lay professionals, and of church programs that engage lay people in local parishes in preparation for many forms of ministry. Accredited schools of theology, whether free standing or affiliated to universities, church affiliated or independent, are only one dimension of the broad spectrum of theological education.

Third, organized around disciplines, each with its specialized language and methodology, seminaries have adopted the university model of education, claiming “objectivity” as the rationale for a supposedly value-free approach to scholarship. Scholarship is never value-free, and often reflects the stance of the dominant community—hierarchical, competitive and heavily weighted with class, race and gender bias.

The “what” and the “why” of theological education

Theological education has been popularly understood as training of individuals for specialized ministries within the church or organized religion, primarily for ordained ministry and hence has been restricted to the territory of academic disciplines or theological institutions. Such an understanding does not have space for a political or emancipatory

approach to theological education that ought to be interested in changing societal, religious or individual mindsets. It does not conceptualize theological studies as being able to address the needs of society and the public, since theological studies are located either in the academy or in organized religion and are not envisioned in radical democratic terms. Such a conceptualization of theological studies does not help us assess the impact of theological discourses on the democratic ethos and self-understanding of responsible citizens in the church and religion.

Mission in simple terms is about communicating the faith in order that the reign of God may become a reality. Theological education ought to be about equipping the people of God to participate in this mission and make possible liberation and life in all its fullness for all peoples, for all children of God irrespective of caste, race, religion or gender or sexual orientation. Theological education is a means to transform the total person in order to equip him or her to become an agent of change in terms of the gospel. It is that which enables the transformation and liberation of the whole society. The goal and aim of theological education, therefore, is to equip the individual for the transformation of the society or community in which he or she has been placed. We need to re-conceptualize theological education in terms of equipping a group of people who are considered to be equals and who have a collective interest, objective or vocation [formal], then we can overcome the dichotomy that seems to exist between church and theological institution. Equipping the people of God for mission takes place both in the academy and institutionalized religion and in society as well.

Democratization of theological education

If this conceptualization is acceptable, then there needs to be a radical democratization of theological education that calls for appropriate changes

in the following areas in order that we may tap into the democratizing power of theology:

- Decision-making structures of theological education: ensure that there are democratic structures and processes of decision-making; these committees are representative of both men and women, clergy and lay, faculty and students; the faculty is inclusive, there is transparency in decision making.
- Theological curriculum: that is sensitive to context and includes perspectives and approaches of the marginalized.
- Theological pedagogy: development of a progressive pedagogy that contributes to the democratic creation of knowledge. In other words, it is inclusive and is consciously engaging of voices that have been hitherto silenced. It is the establishing of a collaborative learning environment where student ideas count as contributions to knowledge; they also believe that students must learn to be responsible for their own learning. A classroom is a community of learners where power is shared and where participatory democratic processes help learners develop independence. It is an *active*, collaborative classroom where *risk-taking is encouraged*; *where intellectual excitement abounds*; and where *power is viewed as energy, capacity, and potential*, rather than domination.
- Relationship with the churches: in our attempt to make theological education more relevant and meaningful it is important to understand theological education as a collective ministry of the churches and the theological colleges. But in actuality, the relationship has become too formal, and without trust and mutuality. There are misconceptions in our understanding of the relationship between the churches and the theological institutions. The churches see theological colleges as institutions that belong to the churches and hence must be available to help the churches in their ministerial formation and to cater to the needs of the churches. As already mentioned, the perception that

theological education equips candidates of the churches for ordained ministry alone distorts the whole understanding of the ministry and priesthood of all believers, and widens the prevailing gap between clergy and laity. There is also a tendency in the theological institutions to look down at the church as an outdated institution, and to engage in academic theological endeavors divorced from the life and mission of the churches. We need to acknowledge the organic relationship of mutual learning and sharing between the churches and the theological institutions. Such a relationship should have the openness to correct each other through constructive criticisms and active participation. Along with helping the churches in the training and ministerial formation of their candidates for ordination, the theological institutions are called upon to equip the people of God for diverse vocations of Christian ministry. Through continuing education programs, lay theological training programs, and the publication of theological and biblical literature, theological institutions can play a vital role in the renewal of the life of the churches. The churches, on the other hand, need to own the theological institutions through their prayer, support, visit, and participation in the total life of the colleges.

- Theological education for the formation and strengthening of Lutheran identity: the institution where I serve is an ecumenical institution and the experience of working with several confessional traditions is very satisfying and enriching and challenging and yet in the process of being ecumenical, the institution is failing in the formation and strengthening of Lutheran identity. Most Lutheran students graduate not knowing what distinguishes them confessionally from the others.



On Diakonia and Development

Dr Abeya Wakweya

In the history of the Ethiopian Evangelical Church Mekane Yesus (EECMY), holistic ministry, development and social work (health and literacy education) were started hand-in-hand with evangelistic work. The first gospel preachers encountered numerous unforeseen challenges such as the absence of basic infrastructures, lack of facilities and inadequacy of skills. As there were no other options, they took upon themselves the responsibility of serving the people who were suffering from diseases and teaching several of the local communities how to read and write. At the beginning, the capacity of the church to serve the many people who were suffering from multifaceted problems was extremely limited. Gradually, with the growth of church, the expansion of development and social services, particularly health and education, was carried out with support from the various mission societies and churches in Europe and North America.

The human resources at the time were limited to missionaries and a few local people who had received skills and experiences through working with the missionaries. Through time, local personnel were continuously trained to improve the development capacity of the church and they gradually took over the key roles played by the missionaries.

Currently, the EECMY development wing is implementing about 245 projects of various kinds in all parts of the country. Many partners are collaborating with the EECMY Development and Social Services Commission (DASSC) in project implementation and management. Requirements of the government and strategic interests of the partners, as well as the dynamic and complex environment, demand competent and multidimensional professionalism to be successful in development work.

In order to cope with and adapt to contemporary development demands, attain the planned shared development goals and address the interests of the multi-stakeholders, traditional management models no longer fit the complex environment in which the church is operating.

Successful development and social services need.

- Strategy (clear direction to realize the organization vision).
- Cooperation (capacity of communication and dialogue with stakeholders to make decision possible).
- Process (effective design, implementation, monitoring, evaluation).
- Stewardship (utilization and management of financial and material resources for the planned purposes to address the need of the target community).
- Learning and innovation (knowledge and information management, sharing and learning from experiences, creating conducive environment for innovation).

Without clear strategy it is very difficult to bring significant success. Selection of the appropriate stakeholders plays an important role in the success of a program and in project implementation. Without a clear process involving appropriate actors, the organization cannot reach its goals in the expected time. This means that adequate capacity for planning, implementing, monitoring and evaluation lead an organization to success. The capacity for budget control and proper utilization and management of the financial and material resources are crucial for a long-term impact. Furthermore, organizations have to learn to be innovative in order to adapt or cope with the dynamic and complex environment and address the increasing demand of the stakeholders through a re-engineering process. The human resource development program of an organization has to be aligned with these capacity perspectives.

In order to be efficient and successful, the EECMY-DASSC should be seen from the above mentioned perspectives.

In terms of strategy, EECMY-DASSC followed a clear strategy where it identified its program priorities, areas of intervention and established a system and clear structure with line of responsibilities. Though the capacity of the EECMY-DASSC is improving through various capacity building efforts with regard to strategic planning and management, there is a need to further strengthen it.

The EECMY-DASSC has built its capacity to plan, implement and evaluate its programs and projects. The capacity has been developed gradually through a process of capacity building measures. There are efforts to gain the required capacity to cope with the growing demands for development and provision of services. In general, EECMY-DASSC has engaged in development interventions for a long time and has therefore developed a sustainable capacity for planning, implementing and monitoring and evaluation.

The EECMY-DASSC has acquired the capacity to become a learning organization. Monitoring and evaluation of projects and programs, networking with various stakeholders and sharing programs are some of the tools used as a learning process. However, further capacity building is still needed, especially for knowledge and information management, in facilitating innovation and learning.

The EECMY-DASSC is in a good position in terms of its capacity to efficiently manage resource capacity. When compared with other similar organizations, the budget utilization and outcome of the work done is appreciated by the communities, local authorities and partners.

Capacity for coordination, relationship and participation of the stakeholders is good. The EECMY-DASSC is well accepted by the communities it serves and has a good reputation among its partners. Nevertheless, capacity in areas such as communication, dialogue and negotiation is yet to be further developed.

The Significance of Theological Formation

Rev. Fr. Timothy J. Hunter

The role of the theological formation of the EECMY-DASSC is to ensure that the members of the organization are equipped with the necessary skills and knowledge to carry out their duties effectively. This is achieved through a combination of formal theological education and practical experience. The organization provides a variety of training opportunities, including workshops, seminars, and conferences, to help its members develop their theological understanding and leadership skills. Additionally, the organization encourages its members to engage in ongoing theological reflection and dialogue, which is essential for the growth and development of the organization as a whole.



Reflections on the Role of Education in Communion Building

The Significance of Theological Formation

Rev. Dr Tasmuth Randar

The mission of the Theological Institute of the Estonian Evangelical Lutheran Church (EELC) is to guarantee the continuity of formal theological education and prepare candidates for clerical ministry, to develop cooperation with its partners in the areas of education and scientific research in theology and other fields of study linked to it as well as to promote lifelong learning. The institute's mission is also to educate the public sector and the whole of Estonian society in terms of academic theology and Christian culture.

Based on the context described and in accordance with its mission, the main objective of the institute is to prepare both the clergy and lay workers for the congregations of the EELC, professionals for the positions requiring formal theological education or education in other related fields of study in both the private and public sector; and to give academic and research-based higher education on three levels in theology and other related fields of study.

In order to achieve this objective, the institute shall:

- 1) provide higher academic education on three academic levels;
- 2) organize vocational training and issue vocational certificates and degrees;
- 3) provide continuing education courses, and issue corresponding certificates;
- 4) promote theological research work and engage in target-financed research and development services on a contract basis;
- 5) develop academic and scientific research work pertaining to the field of theology, analyzing the influence of Christianity on Western culture;
- 6) develop its publishing activities; publish study materials and the institute's publication series;
- 7) establish and develop international relations, collaborate and conclude agreements with other research and educational institutions and organizations in Estonia as well as abroad;
- 8) develop the library to meet first and foremost the needs of students and members of teaching and research staff of the Institute and of other readers.

In order to accomplish the mission, the institute needs some kind of identity. Thus the **identity** of the Institute consists of two aspects or elements which determine its position and task:

- 1) The need for higher education built on high academic standards and freedom. This is the prerequisite for the institute and for ordained workers of the church to be taken more seriously in our society.
- 2) The need to make spirituality a part of student's reality. This reality is around us during the study process, during academic activities and during session weeks.

In the curriculum, emphasis is laid on the tradition of continental Lutheran theology and practicum and on integration of general pedagogy with congregational pedagogy necessary in the church work.

The Pastoral Seminary

The one-year pastoral seminary completes the training of clergy for the EELC. Since 2008, in accordance with the educational requirement of the Leuenberg Concord, the academic prerequisite for enrolling in the pastoral seminary is a Master of Arts degree in theology or equivalent. The pastoral seminary cooperates with the faculty first and foremost through the chair of Practical Theology.



Diaconal Training as Task and Opportunity

Rev. Dr Kjell Nordstokke

Diakonia is an integral part of being church, consequently churches, especially at the level of the local congregation, are engaged in diaconal work. In some churches diaconal training has been established as formal education recognized by the church sometimes by public authorities. In other churches the need for diaconal training is expressed, and some new initiatives are taken. This presentation aims at explaining what is meant by diaconal training, and the context that makes such training both a task and an opportunity for the church.

The paradigm shift in the understanding of diakonia

Over the last decades the word diakonia has gained new importance within the ecumenical movement as churches have discovered the potential of

this concept to express their social engagement as “participation in God’s mission for the healing of the world” as this is understood within the Lutheran Communion.

There are reasons to describe this as a paradigm shift, as the understanding of diakonia now has three dimensions that were not equally clear in the past:

- ecclesiological;
- holistic;
- prophetic.

The ecclesiological dimension of diakonia builds on the understanding that “diakonia constitutes the ‘DNA,’ i.e. the very being of what it means to be church and the self-understanding of every congregation” as Dr Ishmael Noko writes in the introduction to *Diakonia in Context*. In the message from the LWF Johannesburg Consultation on Prophetic Diakonia in 2002, it is stated that “diakonia is central to what it means to be the church. As a core component of the gospel, diakonia is not an option but an essential part of discipleship.” All Christians are therefore called through baptism to live out diakonia through what they do and how they live their daily lives in the world. Often this commitment takes shape as organized and competent faith-based and rights-based action.

The holistic dimension relates closely to the ecclesiological one and to the view that the church is called to participate in God’s mission for the healing of the world. The LWF document *Mission in Context* presents mission as holistically encompassing proclamation, service (diakonia) and advocacy. Although each element has its distinct role, they are intrinsically related in the sense they mutually orient and motivate each other. The aforementioned document points at three key concepts for developing a clearer understanding of holistic mission: transformation, reconciliation, and empowerment.

The prophetic dimension of diakonia was the theme of the global LWF consultation held in Johannesburg in 2002. It challenged the traditional understanding of diakonia as self-effacing, humble service, and articulated the vision of a diakonia that aims at transforming communities and societies, advocating for justice, and calling for alternative sustainable communities. In its message the many kinds of diaconal work were acknowledged, but “this work is now challenged to move toward more prophetic forms of diakonia. Inspired by Jesus and the prophets who confronted those in power and called for changes in unjust structures and practices....”

When analyzing this paradigm shift within the understanding of diakonia, we see that it:

- Harvests experiences from the global South;
- Articulates concerns from the praxis of churches;
- Renews the theological reflection on what it means to be church;
- Gives new impulses to ecumenical cooperation.

Summing up, this new understanding of diakonia contains three main shifts:

- *From individual vocation to expression of the being of the church (the ecclesiological dimension);*
- *From activity by committed persons or organizations to integral part of the mission of the church (the holistic dimension);*
- *From charity work and self-effacing service of the needy to holistic action defending human dignity, promoting justice, peace and the integrity of creation (the prophetic dimension).*

The meaning of diakonia as used in the New Testament

In the New Testament the three following words are found, each of them used more than 30 times:

- διακονια: a mission, a service
- διακονειν: to perform a mission or a service
- διακονος: the person performing

In general, diakonia means a task or a mission given to a person, and in most cases it refers to an important mission. The Apostle Paul refers to the “diakonia” given to him by Jesus (Acts 20:24), and all through the New Testament the diakonia of the church is seen as a divine mission. The nature of the service is determined by the person in whose service the servant stands, thus Jesus who himself became a *diakonos* (Romans 15:8) is the model that the Christians are called to follow in their diakonia. With this background, diakonia can be used in several senses in the New Testament:

- A ministry (as apostle—someone who is sent with a mission—2 Cor 6:4);
- A specific ministry (as deacon—1 Tim 3:8; Phil 1:1);
- The daily service of the poor, the diakonia of the table (Acts 6:1–6);
- The collection of money for the poor in Jerusalem (2 Cor 9:1).

It should be noted that in the Latin New Testament (Vulgata), diakonia most often is translated as *ministerium* (English: ministry). This corresponds to the broad meaning of the concept and the notion of it as an important task, directed by Christ who calls persons to serve him and who himself has given the example of saving mission through his diakonia (Mk 10:45). In that sense it is meaning that the church is called to the ministry (Greek: diakonia) of reconciliation (2 Cor 5:18).

New opportunities for diaconal action

Our time presents new opportunities for diaconal action. The following points indicate some of them, and it is important that these opportunities are taken into consideration when people are trained in diakonia:

- Civil society is now recognized as an important arena of action, also for churches and their diaconal work.
- Networking with others, mainly like-minded actors within civil society.
- The return of religion in the public space and the development of post-secular society challenge churches to be responsible faith-based and rights-based actors.
- The acknowledgement of religious assets in health and social work affirms the distinctiveness of diaconal action.
- Diapraxis as meeting place and arena of action of people of different faith and worldviews.

In all these opportunities are given for diaconal action that is directed towards transformation, reconciliation and empowerment.

The process of developing the understanding of diakonia within the LWF

The LWF Assembly in Curitiba 1990 affirmed the self-understanding as a Lutheran Communion, and pointed at service (diakonia) as one fundamental dimension of the life in communion:

- Our understanding of communion begins with the biblical teaching that we are united in Christ and therefore in fellowship with each other. Life in communion implies practical attitudes and actions.

It means mutual acceptance of each other, sharing concern for the physical and spiritual well-being of each other in all aspects of life.”

- “We see ourselves as a serving communion, bearing the suffering and pain of others and serving as instruments of God’s mercy and justice to the world.”
- “As God has given us the gift of reconciliation and communion, it is our task to live out the meaning of this communion in our life with each other.”

Even if the concept of diakonia still seems to be lacking, the basic understanding of it is there, and it should eventually be developed. The 2003 Assembly in Winnipeg asked the LWF to elaborate a comprehensive and sustained understanding of diakonia as faith-based action by the church. Following this recommendation, the Department for Mission and Development (DMD) initiated a program on diakonia (2006–2009). Its main objectives were:

- to strengthen the basis for diaconal praxis in the member churches, recognizing all resources and their specific role as actor in civil society;
- to obtain a shared understanding of diaconal challenges and to point at possibilities of joint action;
- to produce a handbook on diakonia as a follow-up of the mission document.

The LWF mission document⁶ had been received by the Council in 2004.

The DMD program on diakonia followed two tracks:

- regional workshops leading to the global consultation in Addis Ababa in 2008.

⁶ Lutheran World Federation, *Mission in Context* (LWF: Geneva, 2004), cf. www.lutheranworld.org

- production of the diakonia handbook *Diakonia in Context*⁷.

What is diaconal knowledge?

In diaconal training, the following items are often pointed at:

- Diaconal knowledge is disciplined reflection on diaconal praxis. By “Disciplined”, it means that it is developed according to normal criteria for academic studies, implying that it can give account for its material, methodology and means of production. The reference to praxis is equally important as this is where the subject of study is found.
- Diaconal knowledge is by nature interdisciplinary as it connects social sciences and theological knowledge. This implies the ability to account for diakonia as faith-based and rights-based action.
- Diaconal knowledge is able to link diaconal action as Christian service and professional work.
- The professional profile of diaconal knowledge includes training in social intervention, leadership capacity, and ability in participatory practices such as mobilizing and empowering people.

Possible outcome of diaconal education:

- Leadership competence: To animate, mobilize and organize diaconal work.
- Responsibility for quality of diaconal work: planning processes, implementation, reporting, methodology, management skills etc.
- Understand the distinctiveness of diaconal action in relation to the holistic mission of the church.
- Connect to networks, partners etc.

⁷ See also: K. Nordstokke (ed.), *Serving the Whole Person. The Practice and Understanding of Diakonia within the Lutheran World Federation*, (LWF: Geneva, 2009).

Final remarks

The Lutheran churches have not always been open to diaconal practice, and our church tradition contains some “stumbling blocks” that may tend to marginalize diakonia from the life of the church with the consequence that diaconal training is not seen as important:

- Many Lutheran churches are pastor-centered—also when developing church structures and leadership roles.
- There is a practice of separating “church work” and “social work and development work.”
- Training and capacity building is either theological or secular.
- Church-related theological institutions have not given priority to diaconal training; their partner institutions in the global North are normally concentrated on “classical” theology.

Having this in mind, steps should be taken in order to

- Establish training programs at different levels, including academic level.
- Link training to contextual diaconal praxis.
- Affirm diaconal leadership.
- Network.
- Learn together.

Hopefully the LWF will take a leading role in this endeavor, both a global and regional level.



Implications of Good Partnership

Ms Jutta Hildebrandt

I was asked to say some words about the theme “partnership” from our point of view. I would like to clarify beforehand that I speak here in my function as the Church Development Service (EED) desk officer for the funding relationship with LWF for scholarships. My approach to the issue is a rather pragmatic one related to this special field. Other dialogues between the German protestant churches EED and the Lutheran Communion take place at other levels and places, as you are aware.

EED is the development organization of the Protestant churches in Germany

We are entrusted by the regional churches to invest the proportion of church tax which they dedicate to development aid.

We are also entrusted with a special mandate by the German Federal Ministry for Economic Cooperation and Development to invest government funds for development in cooperation with our local partners. This is, among other reasons, based on the close and trustful links to the regional and local churches.

EED's LWF scholarship contribution is back-donor support from the German Ministry for Economic Cooperation and Development. We are obliged to strictly follow the government's definition of "development."

We are, thus, what is called a "specialized ministry." We cooperate with LWF on the basis of shared Christian values.

What does this mean in practical terms?

- We have the same intention to make the world a better place, to side with the poor and neglected and to engage ourselves in their empowerment.
- We acknowledge the different mandates we have and services we deliver.
- We respect the autonomy of the other. We respect the different positions in society, agendas and strategies.
- We take the issues, interests and needs of the other seriously.
- We search for commonalities and strengthen them.
- EED strongly believes in the autonomy of partners who set their own agenda and design their own intervention strategies.
- We highly value the engagement and work done by the Lutheran churches in the regions. We have seen how deeply they are rooted in their societies, and we know about their dedicated work. If we—bound by our mandate—can only fund a certain sector of your work, this does not mean we are not aware of the other part and of your daily struggles in, very often, difficult settings.

How we maintain a good partnership

EED strongly believes in partnership. Partnership implies:

- meeting the partner on equal footing;
- being transparent and to avoid hidden agendas;
- being accountable;
- being reliable and to invest in long term partnerships;
- in case of problematic issues arising, seeking dialogue.

What does this mean in practical terms for the funding of LWF scholarships?

- EED has been funding the LWF scholarships for 30 years and there is no plan to discontinue.
- We do this because we know about the deep roots the local churches have in their societies: You hear and share what the grassroots need and advocate for them.
- We see that the LWF scholarships are in line with our mandate as the churches and their pastors are meant to be *agents of change*. With the funds we provide, investment can be made to enable them to stand well trained and well equipped at the side of the poor and neglected.
- EED strongly supported the idea of an evaluation of the HRD programs of the LWF. In fact, program evaluations are routine at EED and are also demanded by the back-donors. Evaluations help to reassure where we are, what process we make and how we can reshape our program in order to improve our performance.
- We are very happy with the wealth of findings and recommendations of the comprehensive evaluation which has taken place here.

I would like to encourage the member churches to become owners of the process, to make best use of the findings of this evaluation for an intentional move forward to think about comprehensive HRD policies. This will, I trust, help you to improve and strategize your role as agents of change. The churches and their staff, if they want to make an impact, will gain respect in cooperation with local authorities and other “players” in the field of development, if they embark on the dialogue with these stakeholders on a high professional level.

Let me thank you again for the dedicated work you do on the ground and for the inspiration which leads you.

Synergy in Human Resource Development

Rev. Dr Kim Dong-Sung

Human resource development programs of churches and church-related institutions face the serious challenge of an increasing decline in financial resources. Such financial difficulties are the result of the current global economic and financial crisis that is affecting not only the churches, but also society in general. It does not seem that the drastically negative influences of this global economic and financial crisis and the knock-on effect on the financial health of individuals, families, governments, social institutions and even churches will be alleviated in a short space of time. Many are predicting a protracted period of low or no growth in many economies of the developed countries that have traditionally been the funding sources for the various international and regional church and church-related institutions of the wider ecumenical movement. Therefore, many of these institutions are faced with a challenge of integrating and consolidating their various resources and programs to adapt to the changing reality of the ecumenical movement while retaining the sustainability of their various activities.

This challenge of seeking a stronger basis for sustainability while adapting to the changing reality of the ecumenical movement also applies to the area of human resource development, particularly as it is conducted through the programmatic activities providing scholarships and capacity building opportunities to churches and church-related institutions in different parts of the world working at local and national levels. For many years, the human resource development programs have primarily focused on providing grant allocations for individual studies or group training initiatives. However, faced with a reality in which the financial resources for such grants are increasingly becoming limited, one must address the

serious question of their effectiveness, not so much for the development of the individuals who are the recipient of the grants, but for the wider collective community, the whole of the communion, the Lutheran World Federation. Questions regarding the efficacy of scholarship grants to individuals and groups as the primary tool for human resource development need to be asked because the very concept of "human resource development" must not be compartmentalized within and limited to any one particular church or church-related institution that benefits directly from the grant. Rather, it must be regarded as being part of a holistic, integrated and strategic human resource development initiative of the communion itself.

As such, the development of human resources within the communion should be conducted by providing a structural framework of ecumenical resource sharing among the members of the communion. This should include financial resources (i.e. scholarship grants) but ought not to be limited to them but rather broadened to include people, experiences, ideas, training and education resources and effective working methodologies. This integrated, holistic and strategic approach to resource development will allow for the various categories of resources available within the communion to contribute in meaningful ways to the enhanced development of human resources.

At the same time, the ecumenical sharing of resources within the communion can enhance the "value" of various peoples within the member constituencies by recognizing their already inherent contributive potential as "human resources" that can be developed by "utilization" and being encouraged to be the "subjects" of development rather than merely remaining the "recipients," "beneficiaries" and "objects" of development programs or activities. This sort of integrated, holistic and strategic approach to human resource development can also be extended to the wider ecumenical movement and the various global institutions within the one ecumenical movement. This extension of vision and the consequent collaboration

between different institutions will also help their members as many have overlapping membership in different global institutions. The overall synergy that this collaboration provides for the ecumenical movement can also provide a meaningful channel for sharing and jointly strengthening the human resources of the one global Body of Christ serving the world with the one gospel.



Action Plan Steps

The LWF Global Consultation on Education and Training Impact and Strategy, which was held in Montreux, Switzerland, from 5–8 October 2010, deliberated on the recommendations and strategic directions from the international scholarship evaluation, reflected on the various presentations and inputs made during the event itself; and identified the following major areas for follow-up.

The Communion Office is called upon:

1. To take a lead and develop a communion-wide policy and guiding principles on human resources development (HRD) and comprehensive capacity development (CCD), including the development of models or modules for testing and implementation.
2. To work with regional structures (expressions) to receive proposals and input for enhancing ownership and transparency.

3. To ensure that the policy and guiding principles contain among other important aspects:
 - 3.1 Encouragement for churches to apply an interdisciplinary approach which focuses on both mission and diakonia and development capacities.
 - 3.2 Priority themes identified as crucial for building capacities of the member churches such as; leadership training, diakonia and development training, theological training and advocacy capacities.
 - 3.3 Encouragement for churches to promote contemporary leadership models that are consistent with the basic tenets of our faith and common values as LWF communion of churches.
4. To promote a comprehensive approach for strengthening institutional capacity:
 - 4.1 Strengthen processes that simultaneously promote institutional and human capacity development for sustainable churches and their witness. It should be recognized that there is no institutional capacity without building individual capacity.
 - 4.2 Churches are encouraged to establish a follow-up system that promotes both distinctiveness and complementarities of CCD and HRD components.
 - 4.3 Synergy and coordination of the two capacity building programs in DMD, thus the CCDP and HRDP should be strengthened.
5. To accompany member churches to systematize endorsement and selection of applicants within the framework of their strategic needs.
6. To enhance the links between the needs of churches expressed within their specific contexts and the global nature of communion wide priorities for human resources and capacity development.
7. To promote transparency, communication and information:
 - 7.1 Availability of key documents in the LWF official languages.

- 7.2 Insist on active and competent human resources and capacity development committees that screen, prioritize and endorse applications based on pertinent plans.
- 7.3 Information should be accessible through the website of the LWF and shared with key partners, such as theological institutions, ecumenical organizations with similar programs.
- 7.4 Undertake mapping exercise to identify available resources, explore possible improved networking of scholarship funds available in the communion, and exchange and sharing of information.
- 8. To promote institutional learning:
 - 8.1 Encourage re integration of returning scholars and sharing of learning in the churches.
 - 8.2 Promote the creation and strengthening of networking among theological institutions and partners.
 - 8.3 Enhance an environment for institutional learning that takes place at different levels of action and for different purposes, seeing to it that wherever possible, the process is structured within the churches.
- 9. To promote and facilitate trans-contextual learning:
 - 9.1 Experience sharing, exchanges and exposures among institutions, short-term study visits, internships.
 - 9.2 A platform for alumni, explore use of social media as channel of communication.
 - 9.3 Structured sharing of best practices among training institutions aimed at improving the quality education, review of curricula, increased provision of diversified programs and enhanced funding base. This includes mutual sharing of information pertaining to implementation of human resources and capacity development programs within the LWF Communion.



Annex

Independent Evaluation of the International Scholarship Program of the LWF: Executive Summary

Dr Karin Stahl

This independent evaluation of the International Scholarship Program of the LWF was carried out from January to May 2010 on behalf of the Lutheran World Federation, Geneva. The objective of this evaluation was to assess the impact of the program in the churches and societies, analyze apparent inadequacies and shortcomings in program planning and implementation, and recommend applicable directions and strategies. The findings of this report are based on nine case studies, an e-mail consultation of involved member churches, document studies and semi-structured interviews with officers and staff of the LWF.

Concept and trends of the International Scholarship Program

The International Scholarship Program is part of broader efforts of the LWF in the area of human resources and capacity development (HRD); it comprises different programs to form a comprehensive capacity development program that has recently been launched on a small scale together with several smaller scholarship programs, i.e. for leadership development, short-term studies and research, language courses, etc. The International Scholarship Program aims at strengthening member churches and their leadership in order to realize their own potential for service and ministry in church and society and to encourage the churches in developing their own HRD plans as a basis for scholarship applications. Thus, the program

aspires not only to train and empower individuals, promoting especially women and youth, but also to strengthen the churches institutionally.

Between 2000 and 2010, the scholarship program approved 932 scholarships (Africa: 388, Asia: 347, Latin America: 140, East-Central Europe: 50, western and northern Europe and the USA: 7) benefiting 1,516 persons in Africa, Asia, Latin America and East-Central Europe. A few scholarships also supported persons from western and northern Europe and the United States for exchange study programs in African countries. Over the years, 93 LWF member churches benefited from having their candidates preselected and proposed to the LFW Scholarship Committee. The scholarships are of greater significance for the smaller member churches than for larger member churches. This has an influence over the grade of impact one can expect with regard to HRD and institutional change, especially in the latter churches.

Comparing the program for the period 2000–2010 with the period 1975–1999, there is continuity, but there are also important changes. Resources available to the program have increased and the program can finance more scholarships that benefit more students. In recent years group scholarships have gained more importance, especially in Latin America. One major improvement relates to the gender balance, which comes close to gender equity. The balance between theological and non-theological scholarships has reversed slightly, with the proportion of non-theological scholarships rising to 53.3 percent. The regional distribution of resources and scholarships remained unchanged, with Africa benefiting most, followed by Asia, Latin America and East-Central Europe. The importance of scholarships for exchange programs of West European and North American students to the South has decreased. There is a trend of the scholarship program to concentrate on the sharing of resources in one direction—from the North to the South. The philosophy of mutual sharing in a broader sense, that is, the sharing of ideas, experiences and perspectives from the North to the South as well as from the South to the North, is getting lost.

HRD policies in member churches

Most member churches of the LWF in the South are complex institutions which operate diverse social service institutions (health, education, homes for the elderly, kindergartens etc.) as well as business facilities. All churches express a high demand for HRD. But the elaboration of an HRD policy that could serve as a basis for scholarship applications was found to be at different stages of development. Three different groups of churches can be distinguished:

- a) The most advanced and smallest group, which has elaborated at least a strategic plan for the church activities and perspectives for the coming years, including plans for personnel training in some sectors.
- b) The biggest group, which disposes of a human resource development strategy in some departments, but no comprehensive strategy for the church as a whole.
- c) A group which has not yet developed a human resource development policy.

Despite the fact that the churches surveyed have only weak, incomplete or sector-related or even no human resource development policy, most could indicate priority areas for further qualification of personnel and, to a lesser extent, the professional profiles for training and higher education. Comparing these priorities with the LWF scholarships granted to each church only reveals partial correlation between the two, especially in the case of non-theological studies. The pre-selection process of applicants for an LWF scholarship in the churches, as well as the final selection process in LWF, does not always reflect these priorities. Although the churches confirm that they especially encourage women and youth to seek further qualification, gender and youth criteria or quotas are only formally applied by a minority of churches.

The scholarship program certainly has stimulated periodic thinking and debates about HRD policies in some member churches, but it is difficult to attribute the fledgling strategic orientation of HRD policy in some member churches to the

LWF scholarship program alone. To fulfill this goal, more and different complementary action is needed. Insofar as the LWF Capacity Building Program as well as the capacity development programs stimulated by the mission partners of the churches are seen as important and necessary complements to the scholarship program to stimulate and qualify institutional and management reforms in the churches, it will also contribute to strategic thinking about institutional sustainability and the necessary human resource development in the churches.

Management of the scholarship program

Due to the global management structure and the involvement of numerous actors in the management of the scholarship program, its effective and efficient functioning depends on the administrative and communication performance of each of the actors. The strength of this global management system is its participatory character, which also involves the recipient churches in the selection process and administration of the program. The weakness is that the system is therefore very susceptible to any disturbance caused by one of the stakeholders.

The performance of management is very different in each member church and at the international level. Although the overall management is functioning, some crucial weaknesses have been identified that affect the effectiveness and the efficiency of the implementation of the Scholarship Program: Management at the international level is quite good despite a personnel shortage at the HRD desk. Coordination between the different desks is good although synergies between the programs and projects of the regional desks and the HRD desk could improve.

Three different management structures have been distinguished at the member church level:

- a) Some churches have established bodies responsible for HRD and scholarship management that function quite effectively.

- b) Some dispose of these bodies, but with a suboptimal functioning and overlapping or competing competences.
- c) Some have not yet established an appropriate structure.

Inadequate institutional, organizational, financial management and personnel capacities in many member churches have been identified as the main weaknesses in the management of the program. Information about the scholarship programs is sent by the HRD desk to the member churches on a yearly basis. Nevertheless, there exist many information gaps or misunderstandings, and communication channels often are not clear or are weak. The monitoring capacities and systems of all parties still have to be improved and the reporting of the scholars as a crucial part of the monitoring process is not satisfactory.

The cost of administering the program at the international level is acceptable; at the national level costs are generally not identified. With the exception of Brazil, these national costs are financed by the operational budget of the member churches. To cover part of the cost for the HRD office of the Evangelical Church of the Lutheran Confession in Brazil (IECLB), the church charges seven percent of each scholarship for the service of the office, which is deducted from the scholarship. To strengthen the efficiency of the management system, some adjustments can be made within the reach of the program, i.e. to define clear communication channels. To improve the whole structure, complementary action on the part of LWF and its member churches for organizational and capacity development is needed that by far exceeds the possibilities of the scholarship program.

Application and implementation procedures of the program

The scholarship program uses different instruments and tools to clarify and standardize application and implementation procedures and define

the rights and obligations of the parties involved. There are also tools for monitoring progress. The guidelines of the scholarship program lay down the main procedures, rules and instruments of program implementation. As the guidelines are not known by a considerable number of churches there were found some uncertainties or confusion in some member churches and among scholars regarding some rules and procedures. This refers to the rules of cancellation, to the reporting or to the items of the scholarship budget.

The efficiency of the implementation of the scholarship program differs considerably from country to country. Cancellations, non-implementations and a high pace of implementation of approved scholarships remain high in India and Papua New Guinea due to time lags between the approval of the scholarship and the deadline for school admission or start of the academic year. The dropout rate of LWF scholars is considered low by all consulted churches. Although group scholarships seem to be more cost-effective than individual ones, this type of scholarship has not yet been used by many churches.

The implementation tools are useful instruments that contribute to the efficient implementation of the program. But it was found that some need adjustments. A lack of information, unclear communication channels and missing guidelines for report writing impede a greater efficiency.

Results and impacts

The effectiveness of the scholarship program is good with regard to its more specific objectives. The gender quota of 40 percent has been fulfilled and with exception of "human rights" most envisaged study programs have been encouraged. The program did not promote ecumenical cooperation as planned (this was encouraged mainly by the smaller exchange scholarship program). Effectiveness was found much lower with regard to the ambitious objectives to encourage the churches in developing their own HRD plans as a basis for

the scholarship applications and the goal to strengthen member churches to realize their own potential for service and ministry in church and society. The elaboration of a comprehensive HRD policy still has to be improved, but there are good indicators for improvement of HR capacities in the churches as a result of the program. The return rate of scholars to the services of the member churches was considered high by most of the churches consulted. Nevertheless, high rates of personnel turnover, especially in church health institutions, but also among church officials and other workers, as well as a lack of employment opportunities in the churches, have affected this positive outcome.

The monitoring systems of the scholarship program still have to be approved so that they systematically assess the progress of the scholars during the studies and especially the results and impacts of their studies in church and society. The evaluation revealed diverse results of the scholarship program. These range from personal empowerment of the scholar to professional improvements of the ex-scholars in their work performance to wider impacts in church and society. In the field of theology, professional impacts have been seen in new skills and improvements in pastoral counseling, new pro-active concepts of diakonia, new approaches to urban mission or mission bases on day-to-day life conditions and the problems of church members. Students who went on to work outside the theological field gained new knowledge related to health promotion and community health; community development; new pedagogical concepts and didactic instruments in education and communication, administrative, management and entrepreneurship skills, project management; strategic and operative planning; resource mobilization and marketing strategies.

Many scholars (with some exceptions) appreciated a favorable work environment in the church and the church-related institutions to introduce some new ideas and tools. But many of these initiatives remained exceptional and on an individual basis without being known and socialized by others, or transformed into institutional debates or changes within the church as a whole. Despite these shortcomings in systematic institutional learning,

many churches gave examples of institutional change caused by interventions of ex-scholars. These relate to new strategies and concepts of diakonia and social service work that shifted it from a charity orientation to a more pro-active orientation. This new orientation includes creating opportunities for the poor, new concepts of pastoral care, engagement in HIV and AIDS, organizational change and strategic planning, leadership development and the modernization of administration and accountancy and management. It also relates to the ecumenical involvement of the church, Christian and theological education, the importance of cultural and ethnic aspects in theology and mission, and renewal of worship and liturgy. One church attributed the church's acceptance of women as pastors to the intervention of ex-scholars.

Institutional impacts included the strengthening of church-related health and educational institutions through the help of the trained nurses, doctors, teachers, lecturers and professors, as well as skilled personnel in management and administration. Institutions of higher education, especially in theology, were able to increase the number of their lecturers and professors and diversify and widen the graduate and postgraduate studies they offer. In economic terms the LWF scholarships contribute little to the direct income of the theological institutions and colleges. The number of scholars is too small to contribute significantly to the economic sustainability of these institutions.

Recommendations:

a) Strategic orientation:

The evaluation recommends revising the different objectives of the scholarship program in a strategic planning process about capacity and human resource development as a whole. The scholarship program should be considered as one element but an integral part of a wider HR and capacity development policy of the LWF. The Comprehensive Capacity Development

Program of the LWF should be seen as a necessary, although still modest, complement to the scholarship program to foster institutional and management reforms in the churches that will contribute to strategic thinking about institutional sustainability and the necessary human resource development. Synergies of the two programs should be actively identified and planned. Planning and reshaping of the objectives of the scholarship program should clarify internally and to the member churches the profiles of the different scholarship programs and the conceptual differences between them. The mutual sharing of ideas, experiences and perspectives should regain conceptual weight in the scholarship program. There is a necessity of having an LWF policy document related to HR and capacity development as a whole that integrates the different elements. In addition, the “guidelines” for the International Scholarship Program should be revised and placed on the LWF-DMD Web site. In view of a comprehensive policy and strategy of HR and Capacity Development, organizational changes and adjustments might be necessary to place all activities of a future integrated HR and capacity development policy under one organizational unit.

b) Policy of human resource development and decision-making

The HRD desk of the LWF should intensify the dialogue with member churches about the necessity of a comprehensive HRD strategy in the churches. Coordination and synergies with the LWF Capacity Development Program and other capacity development activities applied in the churches should be strengthened. The evaluation also strongly urges member churches to improve their HRD policies and overcome fragmentation. To strengthen and consolidate the achieved gender and youth balance of the scholarships, all member churches should delegate a representative of the women and youth desks as members of their scholarship committees. Criteria for decision making about scholarships should be made transparent to all the involved parties—by the LWF to the member churches and scholarship candidates, and by the member churches to the applicants.

c) Management of the program, rules and regulations

The institutional capacities of the member churches will have to be strengthened to guarantee an efficient and effective management and implementation of the scholarship program, which again requires more coordination with other capacity development programs. The many information gaps and bottlenecks identified will make it necessary to improve the scholarship program's overall information policy, including its procedures, rules and regulations and application procedures. Closely related to a better information policy is the demand for availability of crucial documents of the scholarship program in the main international languages. There is need for clarifying the communication channels between the different actors involved in the management of the scholarship program. Some adjustments of tools and regulations of the scholarship program should also be considered. These refer to the "terms of award," to guidelines for reporting, to the scholarship budget, to the frequency of sessions of the Scholarship Committee and to regulations for family support and family scholarships.

d) Institutional learning

Complementary action to strengthen the planning, monitoring and evaluation (PME) systems of member churches is needed to also improve the monitoring and evaluation of the implementation and results of the scholarship program. Member churches should make more institutional use of the impulses, ideas and concepts given and introduced by each ex-scholar at his or her workplace on an individual basis, so that these timely interventions punctual renovations do not remain isolated or get lost. This requires that church departments, synods or dioceses take note of these experiences and organize processes of exchange to stimulate institutional debates in the respective forums of the church.

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